

THE
DESCRIPTION
OF FLESHLY LUSTS.

OR,
A PROFITABLE
AND FRUITFULL SER-

mōnt upon the first Epistle of Saint
Peter, Chap. 2. Verse 11, 12.

Preached and Penned by that famous, lear-
ned, judicious, orthodoxall, holy, wise, and
skilfull Preacher and servant of God, now
deceased, and with his God triumphing in hea-
ven, JOHN RANDALL, Batchelour of Di-
vinity, Pastour of St. Andrewes Hubbart
in little East-cheape London, Some-
times Fellow of Lincolne
Colledge in Oxford.

And now published, to the glory of God, the edification
of his Church, and the honourable Memoriall
of the Authour, by William Holbrooke,
Preacher of the word of God in the
Church aforesaid.

LONDON,
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TO
THE VVORTHY
AND TRULY RELI-
GIOUS LADY, THE LADY

WELD, All blessings internall and
externall, spirituall and bodily
in this life, and eternall glory
in the world to come,
bee multiplied.

WORTHY LADY,



I is the promise and word of the Al-
mighty, that he will honour them that
honour him, which extendeth it selfe
not onely to the time of this life, but to
the time of death, and after also: this
promise it is our part and duty to ve-
rifie and make good to, and upon the
heads of all the people of God, both in the time of their life,
death, and afterwards, that so God may be found true in
his promise, and to doe what he hath said: This is done of
us, as by many waies, so by keeping and being meanes of
preserving

I Sam. 2. 30.

preserving an honourable memoriall of them, that therein they may for ever be blessed and honourable, according to that of Salomon, Proverbs 10. 7. The memoriall of the just shall be blessed; and that of the Prophet David, Psal. 112. 6. The righteous shall bee had in everlasting remembrance. The consideration whercof moved me to thinke and consider with my selfe, how I might performe this Duty to the Authour of this following Sermon, which whilest I thought upon, I saw no better meanes to performe it by, than by publishing some of his worthy Labours, that so, (by, and in them) he might live and speake, though he be dead, as it is said of Abel, Heb. 11. 4. and be had in everlasting and honourable remembrance to the end of the world. For which end, next to Gods glory, and the good of his Church, I have published (for the present) two Sermons given me, by his Executors, which I found in his Study, perfected, and written with his owne hand faire and legible, above any thing which yet I finde of his, as if hee had purposed them for the Presse, and had fitted them thereunto: one of which Sermons is this following, which I make bold to offer to the view of the world, under the protection of your Ladiship. It needeth not a Letter or Epistle of Recommendation from me or any other, it is able enough, and will speake for it selfe, both for Methode and Matter, wherein, I dare say, as the Text is Methodically, genuinely, and naturally handled, so the Matter is worthy and excellent, and diverse passages therein not ordinary; and no wonder, seeing it is the worke of a skilfull workman, who was more than ordinarily gifted from God, and fitted for the worke of the Ministry, which the Lord appointed him unto. The reason why I attempt the performance of this Duty first to him, is this, because he was one that loved mee dearly in his lifetime, yea, honoured mee
much

much by his high esteeme, and reverent speech to allos of me,
and his countenancing and encouraging me in the worke
of my Ministry, for the space of nine yeares last past;
during all which time, I exercised my Ministry in his
Charge, with great approbation from him, and comfort to
him, as he often confessed; so that I had reason to be first in
this worke, and (Lege talionis) to honour him that ho-
noured me. I have made bold, and beene moved to De-
dicate this Sermon unto your Ladiship for two Reasons
especially; first, because of that honourable esteeme and
respect, which (I know) is seated in your religious heart,
to all the faithfull Ministers of God, and was to the Au-
thour of this Sermon in particular and speciall, where-
upon I perswade my selfe, that you will esteeme and respect
a Fatherlesse Child of his, now tendered unto you, by me
(a Friend to the dead and the living) and afford it all
the countenance you can, by kinde receiving of it, and other
waies, as you would have done to the Authour of it, whom
you oft desired to have beene familiarly acquainted with,
and to have entertained, as you long have done, and still
doe, many of Gods faithfull Ministers and Servants. The
second Reason is, that I might take occasion hereby, pub-
lickly to acknowledge my unfained thankfulness to your
Ladiship, for all the kindnesses you have shewed and done
to me and mine.

This I thought to have acknowledged long before this
time, by publishing some Worke of my owne, and Dedicat-
ing it to your Ladiship, but have hitherto kept backe, for
diverse Reasons knowne to my selfe, notwithstanding, con-
tinuing my resolution so to do, if God wil, & permit life &
opportunity. Having thus rendred my Reasons why I dedi-
cate this little worke to your Ladiship, I beseech you accept
them for excuse of my boldnesse in so doing, and accept this
worke

Prov. 10, 22.

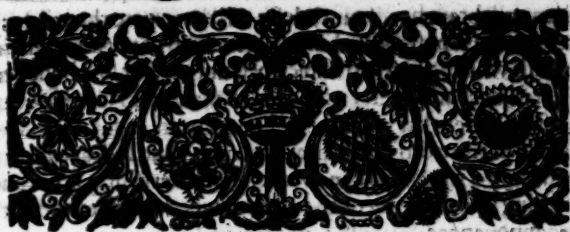
worke as the labourer, yea, the childe of a faithfull servant of God, and one that put up many a hearty prayer to God for you; especially considering, it will requite all the countenance you can shew it, by the good which (through Gods blessing) it will doe to your Soule, which I heartily wish to your Ladiship, and all that shall reade it, from him that is able, with the showers of his Grace, to make it fruitfull to you and them. His blessing onely maketh rich both for Soule and Body; without his Blessing we Preach and Print, and the People heare and read in vaine.

To him that is the onely true God, one in Essence, three in Person, I doe, and daily will commend your Ladiship, in my daily prayers, for attainement of all needfull blessings for Soule and Body in this life, and eternall Glory in the world to come, through our Lord Iesus Christ: In whom

I am, and ever will be at

Your Ladiships Command,
in the worke of the Lord,

WILLIAM HOLBROOKE.



THE DESCRIPTION OF FLESHLY LUSTS.

I PETER 2. 11, 12.

*Dearely beloved, I beseech you, as Strangers and Pilgrims,
to abstaine from fleshly lusts, which fight against the Soule:
And have your conversation honest, &c.*



THE Church of God having suffered a great Eclipse of her glory, having beene exceedingly diminished by the falling away of the whole Nation of the Jewes, a people which the Lord had chosen peculiar to himselfe was soone after supplied, partly, through the preaching of *John the Baptist*, and partly, through the teaching and miracles of Christ himselfe, and partly, through the ministry of his Apostles and Disciples, together with the happy successe that God gave thereunto; was (I say) soone after supplied, and her breaches repaired and filled up againe, by the conversion and calling of the Gentiles. And because the Gentiles should not fall away as the Jewes had done before (for it is the Apostles reason, *Rom. 11. 21.* If God spared not

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the naturall branches, much lesse will bee spare the wilde;) therefore the Apostles used all diligence to confirme them in that faith which they had subscribed unto. For so it behoved the Lords husband-men, not only to plant, and so give over, but also to water that which they had planted, not only to sow the seeds of the word in the hearts of men, and so leave of, but also to carry a watchfull eye over it, till they bring it up, and preserving it from being over-run with weeds, or distressed with other annoyances.

Hence it was, that *Paul* having taken paines in preaching to many particular Churches, did not so leave them, but in a godly jealousy over them, writes Epistle after Epistle, sometimes to the *Romans*, sometimes to the *Corinthians*, sometimes to the *Thessalonians*, &c. earnestly soliciting them to stand fast in that faith which they had received. Hence it was that *James*, having instructed the remnant of the twelve Tribes in the faith of Christ, did not so leave them, but seconds his preaching with an Epistle written to them for their confirmation in the faith. And hence it was that our Apostle *Peter*, being the minister of the Circumcision, as we read, *Galathians* 2. 7. having preached Christ to those Gentiles that first had beene converted to the profession of the Jewes, and afterward from the Jewes profession to the faith of Christ, did not so leave them; but writes this and his other Epistle generall to them all; as they were dispersed in diverse places of the world; exhorting them hereby to walke worthy of that vocation and holy profession which they had taken upon them: and having first shewed, Chapter 1. Verse 2. the great mercy of God towards them in electing them to salvation through Jesus Christ, hee doth thence enforce an exhortation, verse 13, 14, 15. of that Chapter, that they must be holy, because God, who is their Father and hath chosen them, is holy: And having shewed them secondly their Redemption, verse 18, 19. that it was not made with gold nor silver, but with the precious blood of that immaculate Lambe Christ Jesus, hee doth thence infer another exhortation in the beginning of this 3. Chapter, that seeing they are so precious bought, therefore they must lay aside all uncleinesse, and dissimulation, and

and envy, and will speaking, and as new borne babes, &c. And thirdly, having amplified the great hountifullness of Christ towards them, partly by comparing them with others, verse 7, 8, 9, that whereas Christ was made to others a stone to stumble at, and a rock of offence, yet unto these he was an elect and precious stone; whereby they were knit together in the Lords building; and partly by comparing their present estate of grace with their former estate of nature, verse 9, 10, that whereas before, they had lye in darkenesse, now they were called to a marvellous light; whereas in times past they were no people, now they are the people of God; in times past they were not under mercy; but now they have obtained mercy; he doth the more infire, as it were by force of consequence, this third exhortation which I have now read unto you. The Sum whereof is briefly this, to perswade those Christians to holinesse of life; and as holinesse of life hath two partes, so this exhortation consists of two branches answerable thereto. The first part of an holy life is, The mortifying and subduing the lusts of the flesh; and to this he exhorts us in the first branch of this Scripture, verse 11. *I beseech you Brethren abstaine from, &c.* The second part of an holy life is the honest conversation and carriage of our selves in the world, and to this he exhorts us in the second branch of this Scripture, verse 12. *Manner your conversation honest, &c.* In the first branch, that is, verse 11, we may observe, first, the matter it selfe, *Abstinance from fleishly lusts*; and secondly, the Apostles enforcing of this matter upon them, using two motives or inducements to perswade them to it. The first motive is drawne from *Conditione fidelitatis*, from the estate and condiccion of Gods Children in this life; they are *Strangers and Pilgrimes*; the second motive is drawne from *natura concupiscentia*, from the nature of these lusts, *they lyt against the soule*. But yet to fasten the whole body of this exhortation upon them the rather, he useth here two overpersuasions; first, hee closes with them by a terme of love and kindnesse, he calls them his *Dearely beloved*; Secondly, that he may the better prevaile with them; hee deales by humble intreaty, he beseeches them; *Dearely beloved, I beseech you*. But before I come to handle either the parts or the inducements, I

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must observe out of the coherence or agreement of this with that which went before, one profitable note for our instruction.

Seeing the Apostle doth here inferre this exhortation upon the rehearfall of Gods blessings bestowed upon his people, as if, because God had so loved them, therefore they were bound to performe this duty towards him; Hence I note unto you, that every blessing and mercy that God vouchsafeth unto us, doth effectually call upon us to live in the feare and obedience of God.

For as *Isaac* dealt with his Sonne *Jacob*, *Gen. 28. 1.* hee blessed him, and he charged him, saith the Text, he bestowed a blessing upon him, and withall he charged him to performe a duty: even so doth the Lord with his children; he gives them blessings, he bestowes mercies upon them, but so, that every blessing and favour which the Lord bestows upon them doth exact and cal for a duty that they must performe towards him.

In the 5. Chapter of *Esay*, verse 1, 2. The Lord had done much for his Vineyard: it was planted on a very fruitfull hill, he hedged it, he gathered out the stones of it, hee planted it with the best plants, hee built a Tower in the midst of it, and made a winepresse therein: and what then? did he all this for nothing? No, the Text saith, Then hee looked that it should bring forth grapes; as if the Prophet should say, because the Lord had done so much for his Vineyard, therefore he expected, and great cause there was, that it should bring forth good sort of good grapes. And this the Lord himselfe would teach us by the words of his owne mouth: For in *Exod. 20. 2.* The Lord being to deliver his Law to his people, tells them first, that he is the Lord their God, which brought them out of the Land of *Egypt*, out of the house of bondage; using the rehearfall of his goodness towards them, as a most effectual bond and perswasion to tie them to the obedience of his Law. For thus it was, even from the first blessing that ever God bestowed upon man, there ensued a Commandement upon it, as we read, *Genesis 2. 15, 16.* that the Lord placed *Adam* in the Garden of *Eden*, and withall gave him Commandement, that he should abstaine from the forbidden fruit. Here then we see
(beloved)

(beloved) the right and true use of the blessings of God upon us; so many mercies as he shewes unto us, we must esteeme to be so many spurres, to pricke us forward to well doing; and to be so many Messengers sent unto us from God, to call upon us for the due performance of all such Christian Duties as belong to our severall callings. Sathan himselfe, though a malicious depraver and abuser of all Gods blessings towards us, yet doth acknowledge to Gods owne face, that his blessings doe exact a dutie at our hands. Doth *Job* serve God for nought? saith he, *Job* 1.9. As if Sathan should have said; It is true indeed, that *Job* is an upright and just man, one that feares God, and eschewes evill; but doth hee so for nought? No, hee hath great reason for it: for thou hast made an hedge about him, and about all that hee hath on every side. Now (beloved) if Sathan thought it reason that *Job* should serve God, because God had blessed *Job*; oh, how wicked is our ingratitude, if when wee have received favours and blessings at Gods hands (as wee doe receive daily) wee doe not in lient and requitall thereof apply our selves to Gods service? The Apostle in the twelfth to the *Romans*, verse 7. hath given us an excellent President in this case: *I beseech you*, saith he, *by the mercies of God, that you give up your bodies a living sacrifice, holy and acceptable unto God*: He hath no better meanes to adjure us, as it were, &c. to binde us to offer up our selves a living sacrifice unto God; than the mercies and favours which hee hath bestowed upon us.

To apply this present case more particularly to our selves, consider aright, I beseech you, the case of these faithfull, to whom the Apostle makes this exhortation; and when you have compared their case with your owne case, then tell mee, if this same exhortation may not as justly, nay, much more justly be enforced upon us. These were Gentiles, and so are we; these had sitten in darkenesse, and so did wee; these were aliens from the covenant, and so were wee; but God had chosen them a peculiar people to himselfe, and so he hath chosen us; he brought them into a marvellous light, and so he hath done by us; hee called them to the knowledge of his truth, and so hee hath called us; hee redeemed them with the precious blood

bloud of Iesus Christ, and so he hath redeemed us; he regenerated them by his spirit, and so he hath done us: therefore this duty lyes as hard upon us as upon them, and this same exhortation is to be prest as forcibly upon us as upon them, wherefore *Dearly beloved, I beseech you as Strangers and Pilgrims, to abstaine from fleshly lusts, which fight against the soule.* Nay, to goe a little further in this application, because God hath gone a great deale further in blessing us: they were but young Novices in the faith, as it seemes to bee implied in the second verse of this Chapter, *New borne babes*; but wee have beene long trained up in the knowledge, his blessed Gospel having had free passage amongst us above these forty yeares: they were dispersed abroad in the world, as appears Chap. 1. ver. 1. and scattered here and there, but we enjoy the Communion of the Word and Sacraments in the unity of this one particular Church; they were strangers where they lived, but wee sit at home under our Vine, and under our Fig-tree, as the Prophet speaks, and Gods holy Name bee ever lastingly praised for it. We need not to goe beg the bread of life in forraigne Nations, for wee have it brought home even to our doores: much more justly therefore doe these extraordinary blessings of God binde us to this Duty, than theirs did them; and much more earnestly must this Exhortation bee enforced upon us then upon them; wherefore, *Dearly beloved, I beseech you;* you that have received this full measure of love and mercy at Gods hands, *I beseech you to abstaine from fleshly lusts which fight against the Soule.* If wee had given to him first, then these his blessings had beene but requitals of our former kindnesse; but now seeing he hath loved us when we did not love him; seeing he hath thus blessed us of his owne free good will, Oh, how straightly doe these undeserved favours of God exact this Christian Duty at our hands, even our holinesse of life; wherefore *I beseech you,* nay, you must know that the love of God doth beseech you, or rather impose it upon you as a necessary Duty, *to abstaine from fleshly lusts, &c.* And let this suffice to be observed concerning this point. Now I come to the Infirmitations; and first of the first.

Dearly beloved; I call it an Infirmitation, because the Apostle

The Description of fleshly Lusts.

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posle by this terme of kindnesse, doth artificially close with them, and wind both himselfe, and his exhortation into their hearts. For commonly the nature of Man, when it is counselled and advised by others, is wont straight wayes to looke into the heart of his Counsellor, to search out with what affection he speaks it, and accordingly as he findes the affection of his Counsellor, so will hee esteeme of his counsell. If a man wills us to amend our manners, thereby upbraiding us with our faults, or bewraying any bitterness against us, we will reject his counsell, though never so good: If a man advise us to any good course, for his owne profit, or for some advantage that himselfe may get by it, wee refuse his advise, though never so profitable: but if once we be perswaded that hee loves us, and that for love and good will hee advises us to any courses, presently wee hearken to him, and embrace his counsell, and are willing and ready to put it in practice. Wherefore our Apostle deales very skillfully here with these Christians, first, professing his deare and tender love towards them, that hee doth not counsell them to this for any shame hee would bring upon them, or for any vantage that hee should procure to himselfe, but merely for his hearty love and affection that hee beares unto them; therefore they are in no case, either to contemne it, or suspect it, but rather to embrace it with all willingness. And here is an excellent Rule for us to frame our counsels by: that whensoever any of us reproves his brother for any sinne, as for drunkennesse, swearing, uncleannesse, or any such profane bartiage, and counsels him to amend it, wee must take heed, that it come not from any gall or bitterness in our hearts, for then it murtheres our Exhortation, and hardens him more in his sinne: but it must come from love within us, and that from a tender and deare love towards him, if ever we desire that our counsell should take effect with him in his heart, to the reformation of his life, and saving of his soule.

Again, in that hee calls them here his *Dearely beloved*, here is another observation offered unto us. Hee had shewed in the former Verses, that they were the dearely beloved of God, and therefore here in this Verse hee is bold to call them his *Dearely beloved*; for, seeing that Christ did love them dearely,
his

his Apostle must needs love them dearly too. For the Lord never bestowes his love upon any, but withall he bestowes many amiable Graces upon them, such as may procure them love and favour amongst men; I say not, amongst carnall men, that cannot looke any farther than upon flesh and bloud; nor yet amongst worldly men, that onely love those that are like themselves, but amongst spirituall men, such as can discern the lovely gifts and graces of God, shining in a mans soule. We reade, *Genesis* 39. 3. 4. of *Joseph*, that the Lord was with him; *Potiphar* seeing the love of God upon him, did set his love upon him too; and in the 21. verse of that Chapter, the Master of the Prison saw that the Lord loved *Joseph*, and then he loved *Joseph* too; and in the 41. Chap. the 39. verse, even *Pharaoh* himselfe saw that the spirit of God was in *Joseph*, and therefore he favoured him, and preferred him exceedingly. Thus was it also with Christ himselfe, of whom wee reade, *Luke* 2. 52. that he grew in love and favour with God and with men: First, in favour with God, and then with men; for men loved him because God loved him first. Here is then a perfect Rule, whereby to frame our love towards men; if first we behold and descrie in them certaine testimonies of the love of God, then may wee be bold also to set our dearest love and affection upon them. Wee must take heede that wee bee not too light of our love, in bestowing it upon every one; for our Christian love is, and ought to bee a well settled affection, proceeding from a good ground, and therefore wee must bestow it especially upon those whom wee see the Lord hath peculiarly endued with his sanctifying and saving grace: neither yet on the other side must wee bee too sparing of our love, in bestowing it onely upon some few, that fit our owne humour best; but as many as the Lord hath vouchsafed to admit into the bosome of his Church, and to call to the profession of our Christian Faith, (except we see in them some evident cause to the contrary, as that they are hypocrites, or yeeld any other manifest signes of impiety) those we must love, as presuming and well hoping, that God doth love them.

But howsoever, the Apostle had many respects to draw his dearest love to these faithfull ones, partly, because they were his

his brethren in the flesh, but much rather, because they were his brethren in the Lord; embracing the same faith, worshipping the same God; regenerate by the same Spirit; and living in the communion of one and the same mysticall body; yet there was one reason further then all these, that inflamed his heart with most fervent love towards them above all other; and this was the charge which was given to him over them, that hee should bee their Instructor, to preach the Doctrine of salvation unto them. For the Ministerial charge, which was assigned unto *Peter* over the Circumcision, *Galat. 2. 7.* did knit his heart unto them, faster than ever the heart of *Jonathan* was knit unto the heart of *David*; so that in this respect hee might well call them his *dearly beloved*. Wherein he gives an example to the Ministers of God, teaching them how they ought to esteeme the flocke of Christ, whereof the holy Ghost hath made them over-seers; that they must carry a love and affection towards them, and that not any common love, but such as proceeds from the dearest and the deepest seate of their hearts. Deare is that love which must prevaile with us so farre as to make us to lay down our lives for those whom wee doe love; It is so deare, and such a great love, as that our Saviour, *John 15. 13.* tels us, there can be no greater. Greater love can no man shew than this, when a man bestowes his life for his friends; and yet such must be the love of a Pastor towards his flocke, even to lay downe his life for them, as *John 10. 11.* A good Shepheard, &c. Thus it was with *Moses*, that would rather bee blotted out of the Booke of life himselfe, than that the wrath of the Lord should be powred out upon the Children of *Israel*, *Exod. 32. 32.* And thus it was with *Paul*, that would wish himselfe to bee separated from Christ for his brethren and kinsmen according to the flesh. *Rom. 9. 3.* And thus it was with the great Shepheard of our soules, Christ himselfe, who did lay downe his life for his Sheepe, and expose himselfe to all those dangers, which by our sinnes wee had incurred: and thus it ought to be with all the Ministers of God; they must love their severall Charges, even unto death, embracing them with their dearest affection.

The second Insinuation is in these words, *I beseech you.* For
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although by that Apostolike authority which he had received, he might command them, yet he had rather to deale with them by entreaty, to beseech them. For this was a course fitter for him, and fitter for them also: Fitter for him, as being a Minister of the Word; it is for a Magistrate to command, it is for a Minister to beseech; and fitter for them: the young tenderlings of a Vine are to be handled gently and charily; and so theie being but young Christians, as hath beene already shewed out of the second Verse, were to be mildly deale withall.

In matters of Religion, though sometimes men may be compelled by strong hand, and by force, to obedience, yet the readiest way, either to winne those that are without, or to containe those that are already wonne, in the bond of obedience, is (for the most part) by faire meanes, and by kinde perswasions: *Suadenda potius est pietas quam cogenda*, saith a learned Father, Sooner is godlinesse fastened upon us by perswasion than by compulsion. And the very Heathen man *Seneca* could tell us, that in good causes, *Pacilius ducimur quam irahimur*; It is easier to leade us on by kinde entreaty, than to draw us on by constraining meanes. Here then is controulled that imperious Spirit which raignes in the Chaire of the Romish Sea, that takes upon him to command all the world. Hee challengeth himselfe to be Christs Vicar, and *Peters* successor; but whether he be either of them, let his commanding courses testifie. Christ said, Learne of mee, for I am meeke and lowly: what meeknesse is there in him, that sends forth his *Mandatum*, nothing but commands and threatnings to the people of God? And *Peter*, as you see here, beseeches these Christians to be advised by him: but hee that challenges himselfe to be *Peters* successor, lookes for it as a duty, to be besought and crouched unto by others, but himselfe will beseech none. It may bee, hee succedes him in place, though that may be questioned too; but in meeknesse of Spirit, and the performance of his Ministerial function, hee doth as farre degenerate from *Peter*, as ever that Idolatrous King *Manasses* did degenerate from the steps of his good Father *Hezekiah*. And thus much of the Insinuations.

Now

Now to the parts of the Exhortation ; and first, of the former part, contained in the 11. Verse, the mortifying and subduing of the lusts of the flesh. First, of the matter it selfe, and secondly, of the motives, whereby the Apostle enforces this Exhortation upon them. First, of the matter, *To abstaine from fleshy lusts.* By *lusts* wee are here to understand, the dispositions, or inclinations that are within us ; by the *flesh*, wee are to understand, our whole nature, and whatsoever in us is not regenerate by the spirit of God ; all which must bee obtained from, they must bee mortified and subdued within us ; according to that, *Galatians* the 5. Chapter, verse 24. *They that are Christs, have crucified the flesh, with the affections and lusts thereof ;* that is, they have crucified their nature, and the dispositions of their nature. Every one of these words require a severall discourse ; and therefore I will treat of them severally ; and first, of the *lusts* ; secondly, of the *flesh* ; thirdly, of *abstaining*. First, of *lusts*.

God in the beginning created Man upright in nature, and without any blemish : but because Man was but a creature, and therefore could not have all perfections in himselfe, the Lord God furnished him with an holy appetite and desire, whereby hee might bee carried to seeke after God, in whom onely hee might finde and enjoy all perfections. This the Serpent perceiving, rooke occasion hereby to sollicite *Eve*, not to desire to enjoy God, but to desire to become God ; abusing this affection that was given to Man to make him happy, and turning it to his utter bane and destruction. The end which the Serpent proposed to her, *to be as God*, was a thing much to bee desired ; and the Instrument which he used, the Apple of the forbidden tree, was very pleasant, and much also to be desired, as is said *Genesis* 3.6. and so the Serpent robbed the Woman, and robbed her Husband, and robbed all their posterity, of that godly affection, that holy appetite and desire, which the Lord had furnished Mans nature withall. Ever since which first perverting of our will and desire, partly, by the propagation of this infection from our Parents into us, and partly, by the Justice of God, which hath inflicted it upon us as a curse of that first sinne, all the whole many of us are

perverted in our wils, and so corrupted in all our desires, that now the inclinations of our nature are no longer desires, as they were in the beginning, but they are lusts and concupiscences, nothing else but lewd and inordinate affections. For as a little Leaven leaveneth the whole lump, even so this Lust hath infected our whole nature, that now we are but a masse and a heape of Lusts. Looke in to all our affections, they are, nothing but Lusts: looke into all our actions, they are nothing but Lusts: looke into all our sinnes, our originall sinne is nothing but Lust, as Saint James teaches, Chapter 1. Verse 14. *Every man is tempted, hee is drawne away by his owne Lust:* and Chapter 4. Verse 1. *Whence are warres and contentions? Are they not hence; even of your Lusts?* Our actual sinnes are nothing but Lusts, as the Apostle shewes, *Galar. 5. 19, 20.* Where he calls the workes, of the flesh, the lusts of the flesh, and 1 *Job.* Chapter 2. Verse 16. *Whatsoever is in the world, as the lust of the eyes, the lust of the flesh, and pride of life, and this is a kinde of lust too.* Looke into all the parts of our bodies, and powers of our soules, and you shall finde nothing but Lusts in them: our eyes lust after delightfull sights, our eares lust after pleasant sounds, our stomackes after sweete meates, our hearts lust after foolish vanities, and the very spirit that is within us, saith the Apostle, lusteth after envy, *Jam. 4. 5.* So then the Apostle here exhorting these Christians to abstaine from Lusts, hath chosen a most significant and commendous word, to expresse his meaning, he bids them to abstaine from Lusts.

Wherein wee may observe, first, that this is a generall exhortation from all kindes of sinne, for lust is the generall name for them all; not onely against Adultery and Wantennesse, which is the most naturall meaning of lust, but against Pride, and Envy, and Oathes, and Blasphemies, and every other sinne. For hee would not have the children of God bee free from one sinne, and defile themselves with another; free from Adultery, but defiled with Drunkenesse; or free from Drunkenesse, but defiled with Envy; but hee would have them to bee entirely holy: And as in the first verse of this Chapter, hee willed them to lay aside all dissimulation, all malicioussnesse,

all euill speaking. So here bee euill the more base line for all sinnes. What is it into thy heart, that shouldest seeke out euill diseases, and thy body infected with another? thou art still but a diseased man: and what is it to the comeliness of thy body, to haue a faire face; but to want the proportion of thy other limbes? Thou art still but a deformed man: and what is it to the glancing of thy soule in the sight of God, not to bee cleare from one sinne; to long as at other sinnes, ignored him here but if thou canst sweepe away these lusts which the Apostle here speaks of, then thou art cleansed of all thy diseases, to bee a sound Christian, and rid of all thy deformities, to be gracious and acceptable in the sight of the Lord. Now list ye you men.

But wee may take this exhortation to be more particular; as if the Apostle should counsell these Christians to abstaine especially from such lust as the Gentiles, amongst whom they liued, were addicted unto; that if they were giuen to riot, these should especially endeavour themselves to sobriety; if they were giuen to wantonnesse, these should especially labour to chastity; if they were giuen to malices, these should especially labour to bee most kinde and gentle; that as it is in the 12. Verse, when they should see the good examples of these Christians, they might learne by them to be drawne from their sinnes, and so glorie God in the day of their visitation. Or else wee may take the exhortation to bee yet more particular; as if the Apostle should here counsell them to enter into their own hearts, and there to make iust tryall what speciall sin they did feele to rage most within them, and thereof they should specially labour to purge themselves; for commonly every man, even the best of us all, hath his proper sinne, some one sinne, and some another, raging within us above the rest; and I know not, whether this bee that *Malum Genium*, that euill Spirit, which the Heathen say, takes possession of every man; but sure I am, that it is the proper lust of our owne nature, whether caused by the infection of our Parents, or by the temperature of our complexions, or by some celestiaall influence in our conception or birth, or rather indeede wrought in us by the power of Sathan, after we are come into world; it is, I say, the proper lust of every mans owne nature, whereby he is incli-

ned to one vice more, then to another. One hath a touch of Envy, another hath a touch of Lying, another hath a touch of Evil speaking; in one is a spice of Pride, in another a spice of Wantonnesse, in another a spice of Coverousnesse (I speak even of the best; for in others it is more than a touch or spice, it reignes in them;) in every one a speciall inclination to some one speciall sinne; and this is that lust which fights against every ones Soule; after a speciall manner, as here is implied; and therefore he would have us, as to abstaine from all finnes, so to make speciall provision against that speciall Lust which is most rife and busie within us. Aske thy owne Soule, and examine thy selfe well, whether thou art not more inclinable to one vice than to another; searche it out thoroughly in the bowels of thy Nature; and when thou hast found what principall sin thou feelest the power of Satan, and the desire of thy owne flesh most often moving thee unto, thou must consider that this is that fleshly lust, which of all others fights most fiercely against thy Soule; and thou must know, that thou art bound to labour especially against that lust, refraining from all occasions and meanes, which may any way tend to the cherishing of that sinfull and wicked humour and lust in thee.

2. Seeing hee dissuades us herefrom lusts, wee may observe that hee would have Christians not onely to abstaine from all finnes, but also from the lusts of finnes, that is, the very first motions and inclinations to sinne, for if wee doe not stop and drie up the Fountaine of sinne, wee shall hardly stay it in the Charinels; If wee would kill a Serpent, wee must crush him in the head; and if wee would destroy sinne, wee must smother it in the very first conception. As *David*, when he fought against *Goliath*, did smite that uncircumcised Philistine in the forehead, and so slue him: even so must wee deale with sin, we must smite it in the forehead, and destroy it in the first motion; and the first lust that wee feele within us. For so doe they that are Christs; as the Apostle shewes, *Galat. 5. 24.* they crucifie the flesh, with the affections and lusts thereof: they crucifie the flesh; there the tree of sinne is taken downe: they crucifie the flesh with the affections; there both the sap and the heart of sinne are perished; they crucifie the flesh, with the affections and

and lusts thereof; there the mother and all iawithersd and quite
dried up. In the first Chapter of Exodus we see, 26. Pharaoh
tooke this course to destroy the Male Children of the Israe-
lites; hee commanded; that when their mothers had brought
them forth, death should bee their midwife; they should pre-
sently bee killed and made away as soone as ever they beganne
to live. Let us learne Pharaoh his policy for a better practice;
seeing wee are to subdue sinne, let the midwife of sinne bee the
death of sinne; as soone as ever we feele it quicken within us,
and beginne to live; wee must presently stop the first breath
that ever it takes, and destroy it in the first motion. Let us see
this same Lesson of our Saviour. In the fourth Chapter of Luke
verse 5, the Diuell came to him, and shewed him all the king-
domes of the world in the twinkling of an eye: it was only
a shew; but our Saviour could not abide a shew of sinners: it
was but in the twinkling of an eye; but our Saviour could not
abide one glimpse of sinne; it was (I say) but a moment of
time; but our Saviour could not abide that temptation should
live so much as one moment of time; but so soone as ever it be-
gan to stir and to move, presently he destroyed it. Now as here is matter of exhortation, teaching us to beware
of the first motions of sin; so here is matter of reproofe of an er-
rour in Popery, that denies these first motions of sin to be any
sins at all: they acknowledge Lust or Concupiscence to bee the
cause of sin, but that it should be a sin of it selfe, this they will in
no wise acknowledge.

But if it bee a sinne to transgresse the Law of God, then Lust
must needs be sinne: Now Saint Iohn tells us, Epistle 1. chap.
3. verse 4. that sinne is nothing else but the transgression of
the Law; and it appeares plainly out of Rom. 7. that Lust is
the transgression of the Law; for the Law saith, *Thou shalt not
lust*; so that Lust must needs be sinne. The Law requires that
thou shouldest love the Lord thy God with all thy thoughts.
Luke 10. 27. therefore if ever thy thought be enclined to sinne,
(as Lust takes her first hold in our thought) thou hast transgre-
sed the Law; and sinned against God. It was but a flying
thought which the Diuell ingested into the hearts of the
Scribes, that Christ blasphemed when hee said to the scke
of

of the Palles; Thy finnes are forgiven thee: for so we read, *Mat. 12. 31.* they only reasoned so in their hearts, as if they did not thoroughly confesse unto it: but it was onely a conscience that ronne in their heads; and yet our Saviour checkes them for it, and calls it by the name of evil, as appeares *Mat. 12. 4. Why thinke ye that I will in your hearts?* And if it be evil, consequently it must needs be sinne. How light soever these men make of Concupiscence, or Lust, I am sure that *Paul* felt by his owne experience, and to his great grieve acknowledged it to be sin, as *Rom. 7. 10.* Not I, saith hee, but sinne that dwelleth in mee. Their answer which here they alledge, that Lust is indeed sinne, yet not properly, but onely after a kinde of improper sense; if *Salomon* should heare it, hee would condemne them of foolishnesse; The foole, saith hee, *Prov. 14. 9.* makes a toy of sinne, and surely, it is great foolishnesse, to make so small account of Lust, and to esteeme for light of sinne, and to use such a joyfull and frivolous distinction in such an earnest and serious business. Now concerning the flesh, which is the second thing here to be spoken of: By the name of flesh wee are here to understand our whole nature: for as lust is most proper to one sinne above the rest, as namely, to Adultery; yet is it rightly applied to all finnes, because every sinne is a Lust; so the flesh doth most properly signifie our matter, our carnall and bodily part, as it is opposed against our soule, or spirituall part, yet is it rightly extended to our whole nature, both of soule and body, except wee be regenerate and borne anew: so that what soever is in us unregenerate, it is here called by the name of flesh. For so it is taken, *Mat. 16. 17.* where Christ saith unto *Peter*; Flesh and blood hath not revealed this unto thee; that is, nothing that is in the nature of man, hath taught thee this, but it is the speciall worke of the Spirit of God. And in the 1. to the *Corinthians*, Chapter 2. verse 14. *14. The naturall man*; he saith not, the carnall man, but even the whole nature of man, soule and all, is so darkned, that it cannot perceive the things that are of God: And therefore the Apostle calls our whole man, *Corpus peccati*. The body of sinne, *Rom. 6. 6.* because sinne hath infected our whole man; nay hee calls it

Corpus mortis, Romans 7. 14. The body of death; because it is in it selfe wholly cut off from the life of God, wherewith wee were quickened before our fall. The Reasons why the unregenerate man, and in the best of us the unregenerate part, is called by the name of *flesh*, as here in this place, are two:

First, because either they proceed meerely of the flesh, or at least are wrought by the flesh. Some lusts proceed meerely of the flesh: our originall sinne, it is not to bee thought to arise in our soule, for that is created holy, and infused holy from above into every one of us at our first quickning in our Mother; but it is the materiall part, the flesh which we draw from our Parents, that is infected with sinne in it selfe, and as soone as ever the soule is united and joyned unto it, it infects the soule also: As *Cosbi* the Midianitish woman defiled *Zimri* the *Israelite*, by lying with him, as we read *Numbers 25*. And as *Salomons* wives, strange women, turned his heart after other gods, *1 King. 11. 4*. And so the flesh, which we receive of our Parents, as soone as it is married, as it were, unto the soule, as soone as they are knit into one nature, the flesh, by clipping and embracing the soule, doth defile the soule, and turne it after carnall lusts: and when once this lust, this originall infection hath seized upon us in body and soule too, then our nature is become like a fiery Furnace, that continually sends forth many flames of Concupiscence: it still egges us on, and provokes us unto sinne, as the wife of *Putiphar* did sollicite *Joseph*, day by day, to commit wickednesse, and to sinne against God. Other lusts, though they doe not arise out of the flesh, yet they are wrought in us by the flesh: It is the old policy of Sathan, to seeke first to overcome the weakest, that afterward hee may overcome the strongest; hee set first upon *Eve*, that so he might overcome *Adam*; and so still hee sets first upon our flesh, which is the weakest and most inclinable to sinne, that afterward hee may overcome the spirit; which, if it were not for the perswasions and allurements of the flesh, would withstand sinne. For the Divell could never doe any thing against us, but that hee findes fit matter in our flesh to worke upon. As our Saviour spake of himselfe, *John 14. 30*.

The Prince of this world cometh, and hee findes nothing in mee; so if we had not any corruption in our owne flesh, Satan could even hardly fasten any temptation upon us. No, Beloved, here that is verified which our Saviour spake in another case, *Inimici hominis domesticijus*; The enemies of a man are they that are of his owne household: and that also which our Saviour proved by his owne experience; Hee that dippes his finger with me in the dish, it is he that lifts up his heele against mee; even the same flesh which wee nourish in our owne bosome, lifts up it selfe against us to destroy us. Here then let the children of God learne hereby to beware of their owne flesh; and whensoever Satan tempts thee, take heed that thy owne flesh doe not play the traytor with thee, and deliver thee over into the will and power of thine enemies. And let this kindle in every one of us, a serious desire to bee dissolved out of this earthly Tabernacle which we beare about us; and to be rid from this treacherous enemy of our owne flesh.

2. A second Reason, why the lusts of the unregenerate are called after the name of flesh, is, because they tend to the cherishing of the flesh, the carnall or naturall part. For, why doth the Epicure wallow up and down in all licentiousnesse, and the voluptuous man sell himselfe over to the pleasures of this life, and the covetous man obey his unsatiable lust and desire of gain, but that all things seem to tend to the cherishing of their owne flesh? I say, *seeme to tend*, because it is but in appearance onely: for indeed, these things are so farre from cherishing the flesh, that contrariwise they are the very spoyle of our flesh and decay of our nature. Voluptuousnesse is called by the Holy Ghost, 1 *Cor. 6. 18.* a sin against a mans owne body: Gluttony and Drunkennesse shorten mens lives and deform their bodies, and marre their constitutions: and covetousnesse wasts away a mans spirits, and sokes up the moisture of nature. Let this therefore teach us to bee carefull and circumspect that we be not deceived by the outward appearance of sin, though it make never such a goodly shew of cherishing our nature; seeing indeed it is the very bane of our nature, hurtfull to our bodies in this world, and the utter destruction both of Soule and Body in the world to come.

3. Lastly

3. Lastly, we are to speake, in one word, concerning *Abstinence*, which is the third point here to be spoken of; *Abstaine from fleshly lusts*. As a carefull Physician that is desirous to recover the health of his patient, doth give him special charge to abstaine from such meates and drinkes as are enemies to his health; so the Apostle here wils this chosen people of God to abstaine from fleshly lusts, and so forbear them as they love their Soules health. In the first Epistle to the Cor. Chap. given. 25. the Apostle enforces this exhortation upon us by way of Comparison: Every one that proveth Masteries, (saith he) abstains from all things that might bring his bodie out of temper; and this he doth for a corruptible Crowne; how much more ought we to abstaine from all fleshly lusts which will bring our soules out of temper; especially considering that the Crowne which wee strive for, is incorruptible and everlasting in heaven. And this is the true Abstinence which the Lord requireth at our hands, to abstaine from sinne, to abstaine from lusts, to abstaine from the works of the flesh. Though wee should abstain either from certaine meats never so precisely, or from all meats so farre as it is possible, yet if we doe not withall abstain from sin and from the lusts of the flesh, it is no abstinence at all, but rather fond superstition.

Wherefore, beloved, let us hearken to this counsell of the Apostle, and observe it in our daily practice, to abstaine from fleshly lusts: Doth our corrupt nature at any time aske any thing at our hands? Let us deny it, and say it nay, and forbear such desires. Doth our flesh sollicite us to do or think any thing that is against our obedience to God? Let us deny our flesh, and forbear all such lusts: Indeed if wee were our owne, then might we justly take liberty to our selves, and doe what we list; but the Apostle, 1 Cor. 6. 19. tels us plainly, that we are not our own, but are bought with a price, even with the most precious blood of Jesus Christ, and therefore we must be ruled by him that bought us, because we are his, and abstaine from our owne lusts, and deny our owne Flesh and Nature, because we are not our owne. Our Saviour tels us, we must deny and forsake our selves, or else we are not to follow him, *Luke. 9. 23.*

Oh let us follow him in the regeneration, by abstaining from

from our fleshy lusts which fight against our Soules, and so we shall receive at length the end of our Faith, the salvation of our soules, even that uncorruptible Crowne, that Crowne of righteousness, spoken of by the Apostle S. Paul in the 1. Epistle to the *Corinthians* Ch. 9. v. 25. and the 2. Epistle to *Timothy* ch. 4. v. 8. which the Lord, the righteous Judge, shall give at that day, to all them that love that his appearing, and is attainable by, and promised onely to those that thus abstaine from and overcome their fleshy lusts; which that we may so doe as wee are here exhorted, let us conclude with prayer, calling upon God for the spirit of power to enable us thereunto, and that through Jesus Christ, to whom with God the Father, and the blessed Spirit, three distinct Persons; and yet but one God, be all Honour and Glory, both now and for ever Amen, Amen.

FINIS.
